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THE  
Form and Order  
OF THE  
CORONATION  
OF  
CHARLES

The Second,  
King of SCOTLAND, England,  
France, and Ireland,  
As it was acted and done at SCHOONE,  
The first day of January, 1651.  
By Mr. ROBERT DOWGLAS, &c.

1. Chron: 29. 23:

*Then Solomon sate on the Throne of the LORD, as  
King, in stead of David his Father, and Prospered, and  
all Israel Obedyed him.*

Proverbs 20 8.

*A King that sitteth in the Throne of Judgement,  
Scattereth all evil from his Eyes.*

Proverbs 25 5.

*Take away the Wicked from before the King, and  
his Throne shall be established in Righteousness.*

ABERDEEN,

Imprinted by James Brown, 1651.

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# CORONATION

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# CHARLES

The Second,

King of *Scotland, England, France, and  
Ireland,*

Done at Schoon, the first day of Jan: 1651.

**F**irst, the Kings Majesty, in a Princes Robe, was conducted from his Bed chamber, by the Constable on his right hand, and the Marshall on his left hand, to the Chamber of Presence, and there, was placed in a Chair, under a Cloath of State, by the Lord *Angus*, Chamberlaine appointed by the King for that Day, and there, after a little Repose, the Noblemen, with the Commissioners of Barrons, and Burrows, entered the Hall, and presented themselves before his Majesty.

Thereafter, the Lord Chancellour spoke to the King, to this purpose; *Sir, your good Subjects desire You may be Crowned, as the  
righteous*

## The KING's Coronation,

righteous and lawfull Heir of the Crown of this Kingdom; that You would maintain Religion as it is presently professed and Established, conform to the National Covenant, League, and Covenant, & according to your Declaration at Doncaster in August last; Also that You would be Graciously pleased to receive them under our Highness's Protection, to Govern them by the Laws of the Kingdom and to defend them in their Rights and Liberties, by your Royall Power, offering themselves in most humble manner to your Majesty, with their Vowes to bestow Land, Life, and what else is in their Power, for the Maintenance of Religion, for the safety of Your Majestys Sacred Person and maintenance of your Crown, which they Entreat Your Majesty to accept, and Pray ALMIGHTIE GOD, that for many years you may happily enjoy the same.

The King made this Answer; I do esteem the Affections of my good People, more than the Crowns of many Kingdoms and shall be ready by GODS Assistance to bestow my Life in their Defence; Wishing to Live no longer, then I may see Religion, and this Kingdom flourish in all Happiness.

Thereafter, the Commissioners of Burrows, and of Barrons, and the Noblemen accompanied his Majesty to the Kirk of Schoone, in Order and Rank according to their Quality, two and two. The



## *The KING's Coronation.*

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The Spurs being carried by the Earl of Eglington.

Next, The Sword by the Earl of Rother.

Then the Scepter by the Earl of Crawford and Lindsey.

And the Crown by the Marquis of Argyle, immediately before the King.

Then came the King, with the great Constable on his right hand, and the great Marshall on his left Hand his Train being carried by the Lord Ereskine, the Lord Montgomery, the Lord Newbottle, and the Lord Macblane, four Earls eldest Sons; under a Canopie of Crimson Velvet, supported by six Earls Sons; to wit, The Lord Drummond, The Lord Carnegie, The Lord Ramsay, The Lord Johnston, The Lord Brechin, The Lord Yester, and the six carriers, supported by six Noblemens Sons.

Thus the Kings Majesty entereth the Kirk,

The Kirk being fixed, and prepared with a Table, whereupon the Honours were layed, and a Chait set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chair on the other side, where he sat when he received the Crown, before which there was a Bench decently covered, As also, Seats about for Noblemen, Barrons, and Burgeses.

And

And there being also a Stage in a fit place erected of 24 Foot square, about 4 Foot high, from the Ground; covered with Carpets, with two Stairs, one from the west, and another to the East, upon which great Stage, there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne, or Chair of State was set.

The Kirk thus fittingly prepared, The Kings Majesty entered the same, accompanied as aforesaid, and first setteth himself in his Chair, for hearing of Sermon:

All being quietly composed unto Attention, Mr. Robert Douglass, Moderator of the Commission of the General Assembly, after incalling upon GOD by Prayer, Preached the following Sermon.

SERMON



# S E R M O N,

Preached at Schoone, *January*  
*first, 1651.*

At the CORONATION of CHARLES  
the second, King of SCOTLAND,  
*England, France, and Ireland.*

By Mr. Robert Douglas, Minister at  
*Edinburgh*, Moderator of the Com-  
mission of the General Assembly.

2 KINGS, 11. verse, 12. 17.

*And he brought forth the Kings Son, and put the Crown  
upon him, and gave him the Testimony, and they made him  
King, and anointed him, and they clapt their hands, and  
said, GOD save the King.*

*And Jehojada made a Covenant between the LORD  
and the King, and the People, that they should be the  
LORDS People, between the King also and the People.*

**I**N this Text of Scripture, you have  
the solemn Enthroning of *Joash* a  
young King, and that in a very  
troublesome time, for *Athaliah* the  
Mother of *Ahaziah* had cruelly Murdered  
the

8.  
the Royal Seed, and Usurped the Kingdom  
by the space of six Years. Only this young  
Prince was Preserved by *Jehoshaba* the Sister  
of *Abaziah*, and wife to *Jehojada* the high  
Priest, being hid with her in the House of  
the LORD all that time.

Good Interpreters do Conjecture, though  
*Joash* be called the Son of *Abaziah* that he  
was not his son by Nature, but by Suc-  
cession to the Crown. They say, that the  
Race of *Solomon* ceased here, and the King-  
dom came to the Posterity of *Nathan* the son  
of *David*. Because 2 Chron: 22: 9. It is  
said, *The House of Abaziah had no Power to*  
*keep the Kingdom,* which they conceive to be  
for the want of Children in that House.  
And because of the Absurditie and Unna-  
turalness of the Fact. That *Athaliah* the  
Grand-mother should have cut off her son  
Children. I shall not stand upon the mat-  
ter, only I may say, if they were *Abaziah*'s  
his own Children. it was a most Unna-  
tural and Cruel Fact for *Athaliah* to cut off  
her own Posterity.

For the Usurpation, there might have  
been two Motives. 1. It seemeth that when  
*Abaziah* went to Battle, *Athaliah* was left to  
Govern the Kingdom, and her Son *Abaziah*  
being slain before his return, she thought  
the



the Government sweet, and could not part with it; And because the Royal Seed stood in her way, she cruelly destroyed them, that she might Reign with the greater freedom. 2. She was earnest to set up a false Worship, even the Worship of Baal; which she thought could not be so well done, as by cutting off the Royal Race, and getting the sole Power in her Hand, that she might do what she pleased. H. 5. 11. 25 Y

The business you are about this day, is not unlike. You are to invest a young King in the Throne, in a very troublesome time; and Wicked men have risen up, and usurped the Kingdom, and put to Death the late King most Unnaturally. The wicked Motives seem to have prevailed with them: 1. These Men by Falshood and Diffimulation have gotten Power in their Hands; which to them is so sweet, that they are unwilling to part with it; And because the King and his Seed stood in their way, they have made away the King, and Dishonoured his Children, that the sole Power might be in their Hand. 2. They have a number of Damnable Errors, and a false worship to set up, and intend to take away the Ordinances of CHRIST, and Government of his Kirk. All this cannot be done, unless

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they

they have the sole power in their hand, and this they cannot have, till the King and his Posteritie be cut off. But I leave this, and come to the present Solemnitie. There is a Prince to bee inthroned, good *Jebojada* will have the Crown put upon his Head.

It may be Questioned, why they were about this Coronation in a time of so great hazard, when *Athaliah*, had reigned *forty Years*? Had it not been better to have deposed *Athaliah*, and then to have Crowned the King? Two reasons may be rendered why they delay not the Coronation. 1. To Crown the King, was a dutie they were bound to: Hazard should not make men leave their dutie. They did their dutie and left the Success to GOD. 2. They Crowned the young King, to endear the peoples affections to their own Native Prince, and to alienate their hearts from her that had usurped the Kingdom. If they had delayed, the King being known to be preserved, it might have brought on, not only compliance with her, but also subjection to her Government, by resting in it, and being content to lay aside the Righteous Heir of the Crown.

The same is observed in our case, and many wonder that you should Crown the King



King in a dangerous time, when the Usurpers have such power in the Land. The same reasons may serve to answer for your doing. 1. It is our necessarie duty to Crown the King upon all hazards, and to leave the successe to GOD. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, becaule of the compliance of some, and treacherie of others. If it shall be delayed longer, it is to be feared that the most part shall sit down under the shadow of the *Bramble*, the destroying Usurpers.

I come to the particular handling of the present Text, and to speake from it to the present time. I have read the 12. and 17. Verse Because of these two which meet together, the Crowning of a King, and his renewing the Covenant. Amongst manie particulars which may be handled from the Text, I shall confine my self to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testimony, *He gave him the Testimony.* 3. The Anointing, *They Anointed him.* These three are in the 12 verse. As for that which is spoken of the Peoples joy, we shall give it a touch when we come to the Peoples duty. 4. The Covenant between GOD, and the King and the People. *Jebojada made a Covenant between GOD and the King and*

and the people; that they should be the LORD  
People 5. The Covenant between the King  
and the people; Between the King also and  
the People, both in the 17. verse.

I. First, The Crown is put upon his head.  
A Crown is the most excellent Badge of  
Royall Majestie. To discourse on Crown  
in a State way, I shall leave unto States Men  
and lay only these three before you of the  
Crown.

In putting on of the Crown, it would  
be well tasted. For Kings Crowns are  
often times tottering; and this is a time  
wherein they totter. There are two things  
that make Kings Crowns to totter, Great  
Sins, and Great Commotions and Troubles.  
Take heed of both.

1. There are many sins upon our King  
and his Family, Sin will make the sure  
Crown, that ever Men set on, to totter.  
The sins of former Kings, have made the  
a tottering Crown. I shall not insist here. For  
there hath been a solemn day of Humiliation  
through the Land, on Thursday last  
for the Sins of the Royall Family. I wish  
the LORD may bless it; and desire the  
King to be truly humbled for his own sins  
and the sins of his Fathers house, which  
have been great. Beware of putting on  
these



these sins with the Crown; For if you put them on, all the well-wishers to a King in the three Kingdoms, will not be able to hold on the Crown, and keep it from tottering, yea, from falling, LORD take away the Contraversie with the Royall Family, that the Crown may be fastned sure upon the Kings head, without falling or tottering.

2. Troubles and Commotions in a Kingdom, make Crowns to totter. A Crown at the best, and in the most calme time, is full of trouble, which if it were well weighted by men, there would not be such hunting after Crowns. I read of Great Man, who considering the Trouble and Care that accompanied a Crown, laid, He would not take it up at his foot, though he might have it for taking. Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great commotions, wherein the Crown is directly aimed at? Surely it must be a tottering Crown at the least, Especially when former sins have brought on these Troubles. As the remedy of the former is true Humiliation and turning unto GOD; So the remedie of the latter, is *Psal: 21. 3.* (Speaking of Davids Crown)

Crown ) Thou settest a Crown of pure Gold upon his head. G O D set on Davids Crown and therefore it was settled, Notwithstanding of many Troubles. Men may set on Crowns, and they may be thrown off again; But when G O D setteth them on they will be fast. Enemies have touched the Crown of our King; and casten it off to the other Kingdom, and have made it totter in this Kingdom; Both the King who is to be Crowned; and you who are to Crown him. Should deal earnestly with G O D, to set the Crown on the Kings head, and to keep it on against all the commotions of this cruell generation.

2. A King should esteem more of the People he reigneth over, than of his Crown. Kings use to be so taken up with their Crown that they despise their People. I would have a King following CHRIST, the King of his People, who sayeth of them, Is: 62. *Thou shalt be a Crown of Glory in the Hand of the LORD, and a Royal Diadem in the hand of thy GOD.* CHRIST accounteth his people his Crown and Diadem; so should a King esteem the People of the L O R D over whom he ruleth, to be his Crown and Diadem. Take away the People, and a Crown is but an empty Symbol.



3. A King when he getteth his Crown on his Head, should think at the best, it is but a fading Crown. All the Crowns of Kings are but fading Crowns ; Therefore they should have an Eye upon that Crown of Glory that fadeth not away, 1 Pet: 5: 4. And upon a Kingdom that cannot be shaken, Hebr. 12. 28. That Crown and Kingdom belongeth not to Kings, as Kings, but unto Believers ; And a believing King hath this comfort, that when he hath endured a while, and been tryed, he shall receive the Crown of Life, which the LORD hath promised to them that Love Him.

II. The second thing in this Solemnity, is the Testimonie, by this is meant the Law of GOD, so called, because it testifieth of the Mind and Will of GOD. It was Com. manded, Dent. 17. 18. 19. When the King shall sit upon the Throne of his Kingdom, he shall write him a Copie of the Book of the Law, and it shall be with him, that he may Read therein all the days of his Life. The King should have the Testimonie for these three many uses:

I. For his information in the wayes of GOD, Dent. 17. 19: This use of the Kings having the Book of the Law, is Expressed, that he may Learn to Fear the LORD his GOD. The reading of other Books may do a King good

good for Government, but no Book  
 teach him the way to Salvation, but  
 Book of GOD. CHRIST biddeth read  
 the Scriptures, for in them ye think to have E  
 nal Life, and they testifie of Mee, John 5.  
 He is a Blessed man who Meditateth in the L  
 of the LORD Day and Night, Psal: 1. 1.  
 King David was well acquainted herewith  
 as appeareth Ps. 119: Kings should be w  
 exercised in Scripture: It is reported  
 Alphonsus, King of Arragon, that he d  
 Read the Bible fourteen times, with glo  
 thereupon. I Recommend to the King,

take some Hours for Reading Holy Scri  
 ture; It will be a good mean to make hi  
 acquaint with GOD'S Mind, and wi  
 Christ a Saviour.

2. For his direction, in Governement  
 Kings read Books that they may learn  
 Govern well, which I condemn not, bu  
 all the Books a King can read, will n  
 make him Govern to Plesse GOD; as th  
 Book. I know nothing that is good in G  
 vernement, but a King may learn it out  
 the Book of GOD. For this cause Iosua  
 commanded, Ios. 1. 8. That the Book of t  
 Law shall not depart out of his Mouth; And  
 is commanded to do According to all that  
 written therein. He should not only do him



himself that which is written in it, but do  
and govern his people according to all that is  
written in it. King David knew this use  
of the Testimonies, who sayd, *Psal. 119.*  
*24. Thy Testimonies are my delight, and my Coun-*  
*sellers.* The best Counsellors that ever a King  
getteth, are in the Book of GOD: Yea,  
the Testimonies are the best and surest  
Counsellours; Because although a Kings  
Counsellours be never so wise and Trusties  
yet they are not to be so free with a King  
as they ought: But the Scriptures will tell  
Kings very freely both their sin and their  
duty.

3. For preservation and custody. The  
King is *Custor utriusque Tabulae*, the keeper of  
both Tables. Not that he should take upon  
him the power either to dispense the Word  
of GOD, or to dispense with it: But that  
he should preserve the Word of GOD, and  
true Religion according to the Word of  
GOD, pure, intire, and uncorrupted, with  
in his Dominions; and transmit them to his  
posteritie; And also be careful to see his  
Subjects observe both Tables, and to punish  
the Transgressours of the same.

The Third thing in this Solemnitie is the  
anoynting of the King. The anoynting of  
Kings was not absolutely necessary under  
the

the Old Testament; for we read not that all the Kings of Judah and Israel were anointed. The Hebrews observe that anointing of Kings was used in three cases: 1. When the first of a Family was made King, as Saul, David. 2. When there was a question for the Crown, as in the case of Solomon and Adonijah. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of Joash there is an interruption by the usurpation of Athaliah; Therefore he is anointed. If this Observation hold, it is probable, then it was not absolutely necessary under the Old Testament; And therefore far less under the New.

Because it may be sayd, that in our case there is an interruption by usurpation, it is to be considered, That the Anointing under the Old Testament was typical. Although Kings were not Types of CHRIST, yet the anointing of Kings, Priests, and Prophets was Typical of Christ, and his Offices, but Christ being now come, all these Ceremonies cease. And therefore the Anointing of Kings should not be used in the New Testament.

If it be sayd Anointing of Kings has been in use amongst Christians; not only Popish, but Protestant, as in the Kingdom of England, and our late King was Anointed with Oyl. It may be replied, they who used



used it under the *New Testament* took it from the Jews, without warrant. It was then in use with the *Bishops of Rome*, who to keep Kings and Emperours subject to themselves, did swear them to the Pope, when they were anoynted, (and *Jewish Priests* did never swear Kings to themselves) As for *England*, although the Pope was casten off, yet the subjection of Kings to Bishops was still retained, for they anoynted the King and swear him to the maintenance of their *Prelaticall dignitie*. They are here who were witnesses at the Coronation of the late King. The Bishops behaved to perform that rite, and the King behaved to be sworn to them. But now by the Blessing of GOD *Papery* and *Prelacy* are removed. The Bishops as limbs of *Ambrosius*, are put to the door; Let the Anointing of Kings with Oyle go to the door with them, and let them never come in again.

The anointing with materiall Oyle, maketh not a King the Anointed of the LORD, for he is so with it. He is the Anointed of the LORD, who by Divine Ordinance and appointment is a King. *Isa. 45. 1. GOD calleth Cyrus His anointed*, yet wee read not that he was anointed with oyle. Kings are the Anointed of the LORD because by the Ordinance of the LORD, their

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authorit

Authoritie is Sacred and Inviolable. It is enough for us to have the thing, though we want the Ceremony, which being laid aside I will give some Observations of thing.

1. A King being the **L O R D S** Anointed, should be thinking upon a better **Unction**, even that Spiritual **Unction** wherewith Believers are anointed, which you have, *1. John 2. 27. The anointing which we have received of Him abideth in you; And 1. Cor. 1. 21. He that hath anointed us, is GOD who hath also Sealed us.* This anointing is not proper to Kings, but Common to Believers, few Kings are so anointed. A King should strive to be a good Christian, and then a good King: The anointing with *Grace*, is better than the anointing with *Oyl*. It is of more worth for a King to be the Anointed of the **LORD** with *Grace* than to be the greatest Monarch of the World without it.

2. This anointing may put a King in mind of the Gifts wherewith Kings should be endued, for discharge of their Royal Calling. For Anointing did signify the Gifts of Office. It is said of *Saul*, when he was anointed King, *1 Sam. 10. 9. GOD gave him another Heart; And Chap. 11. The Spirit of GOD came upon him, It is intimated*



of a Heart for his Calling, and a Spirit of Ability for Government. It should be our desire this day, That our King may have a Spirit for his Calling; as the Spirit of Wisdom, Fortitude, Justice, and other Princely Enduements.

2. This anointing may put Subjects in mind of the Sacred dues of the Authority of a King. He should be Respected, as the LORDS Anointed. There are diverse sorts of persons, that are Enemies to the Authority of Kings; As 1. *Anabaptists*, who deny there should be Kings in the *New Testament*; They would have no King, nor Civil Magistrate. 2. The late *Photinians*, who speak Respectfully of Kings and Magistrates, but they take away from them their Power, and the Exercise of it in the Administration of Justice.

3. These who raile against Kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with David, the Son of Jesse, In your Tents, O house of Israel*. 4. They who do not Rebel openly, yet they despise a King in their Heart, like these *Sons of Belial*, 1. *Sam: 10. last*. Who said of *Saul* after he was Anointed King, *Shall this man save us? And they despised him, and brought him no Presents.*

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1. All these meet in our present Age-  
*Anabaptists*, who are against the being of  
 Kings, are very rife. You may find, to our  
 great grief, a great number of them in the  
 Armie that hath unjustly invaded the Land  
 who have trampled upon the Authority of  
 Kings. 2. There are also of the second sort  
 who are secretly *Pharisees* in this point, they  
 allow of Kings in profession, but they are  
 against the Exercise of their Power in the ad-  
 ministration of Justice. 3. A third sort are  
 in open Rebellion, even all that Generation  
 which are risen up not only against the po-  
 ssession of a King, but against Kingly Govern-  
 ment. 4. There is a fourth, who profess they  
 acknowledge a King; but despise him in  
 their heart, saying, *Shall this Man save us?*  
*I wish all had Davids tendernefs, whole hearts*  
*did smite him, when he did but cut off the*  
*of Sams Garment, That we may be far from*  
*cutting off a lap of the Just Power & Gre-*  
*nels, which GOD hath allowed to the King*  
*and we have bound our selves by Covenant*  
*not to diminish.*

I have gone through the three particulars  
 contained in the 12 verse: I come to the  
 other two in the 17 verse: which appertain  
 also to this dayes work, For our King



not only to be Crowned, but to Renew a Covenant with GOD, and his People, and to make a Covenant with the People. And observable here, there is a twofold Covenant in the Words, One between GOD, and the King, and the People: GOD being the one Partic, The King and the People the other. Another between the King, and the People. The King being the one Party, The People the other.

The Covenant with GOD, is the fourth particular propounded to be spoken of. The sum of this Covenant, ye may find in King 23. 3. in Ioshab his renewing the Covenant, To walk after the LORD, and keep His Commandments and Testimonies, with all the heart, and so performe the Words of the Covenant. The renewing of the Covenant, was after a great defection from GOD, and the setting up of a false Worship. The King and people of GOD, bound themselves before the LORD, to set up the True Worship, and to abolish the false, Scotland hath a Preference in this before other Nations. In time of Defection, they have renewed a Covenant with GOD to reform all. And because the King after a great Defection in the Parliament, is to renew the Covenant, I shall mention some particulars from the Covenant and Government.

## I. The

1. We are bound to maintain the *Reformed Religion*, in Doctrine, Work, Discipline, and Government, Established in this Kingdom, and to endeavour the Reformation of Religion in the other two Kingdoms, according to the Word of GOD, and the example of the best Reformed Kirks. By this Article the King is obliged, not only to maintain Religion as it is Established in Scotland, but also to Endeavour the Reformation of Religion in his other Kingdoms. The King will consider well, when it shall please GOD to restore him to his Government there, that he is bound to endeavour the Establishment of the Work of Reformation there also, as to maintain it here.

2. According to the 2. Article; The King is bound without respect of persons to extirpate Poperie, Prelacie, Superstition, Heresie, Schism, and Profaneness, and whatsoever shall be found contrary to sound Doctrine, and the power of Godlyness. Therefore Poperie is not to be suffered in the Royall Familie, nor within his Dominions; Prelacie once plucked up by the roots is not to be permitted to take Root again. All Heresie and Error whatsoever must be opposed by him, to the uttermost of his Power.



his power; and by the Covenant the King must be far from Toleration of any false Religion within his Dominions.

3. As the people are bound to maintain the Kings Person and Authority, in the maintenance of the True Religion, and Liberties of the kingdom: So the king is bound with them, to maintain the Rights and Priviledges of the Parliament and Liberties of the Subjects, according to the third Article.

4. We are bound to discover, and to bring unto condign punishment, all such as have been, or shall be, *Incendiaries Malignants*, or *Evil Instruments*, in hindering the Reformation of Religion: deviding the King from the people, or one of the kingdoms, from another, or making any faction, or parties amongst the people. Here by the king is bound to have an eye upon such, and neither allow of them, nor comply with them: but to concur according to his power to have them Censured and punished, as is expressed in the fourth Article.

I shall sum up all in this, That a King entering in Covenant with G O D, should do as Kings did of old, when they entered in Covenant; They and their People went

on in the Works of Reformation, as appeared here, Verſe 18. And all the People of the Land, went unto the Houſe of Baal, and brake it down, &c. and Godly Joſiab, who he entered in Covenant, made a thorough Reformation. There is a fourfold Reformation in Scripture, and contained in the League and Covenant. 1. A Perſonal Reformation. 2. A Familie Reformation. 3. A Reformation of Judicatories. 4. A Reformation of the whole Land. Kings have had their hand in all the four, and therefore I recommend them to our King.

1. A perſonall Reformation. A King ſhould reform his own life, that he may be a pattern of Godlineſs to others, and this he is tyed by the Covenant. The Godly Reformers of Judah, were pious and Religious men. A King ſhould not follow Machiavell his counſel, who requireth not that a Prince ſhould be truely religious, but ſeeth that a ſhadow of it, and externall ſimulation, are ſufficient. A devilish counſel. And it is juſt with GOD, to bring a King to the ſhadow of a Kingdom, who hath but the ſhadow of Religion. We know that diſſembling Kings have been puniſhed by GOD, And let our King know, that a King, but a Religious King can pleaſe GOD.

Done



David is highly commended for Godliness, Hezekiah a man eminent for Piety, Josiah, a young King commended for the tenderness of his heart, when he heard the Law of the LORD read; He was much troubled before the LORD, when he heard the Judgements threatened against his Fathers House, and his People. It is earnestly wished that our Kings heart may be tender & truly humbled before the LORD, for the sins of his Fathers house, and of the Land; And for the many evils that are upon that Family, and upon the Kingdom.

2. A Family Reformation. The King should reform his Family, after the example of Godly Kings. Aſa when he entered in Covenant spared not his Mothers Idolatry. The house of our King hath been much decayed by Idolatry. The King is now in Covenant, and to renew the Covenant; Let the Royall Family be reformed, And that it may be a Religious Family, wherein GOD will have pleasure, let it be purged, not only of Idolatry, but of Prophanity and looseness, which hath abounded in it. Much hath been spoken of this matter; But little hath been done in it. Let the king and others, who have charge in that Family think it lyeth upon them, as a dutie, to  
purge

purge it. And if ye would have a Family well purged, and constitute, take David for a Pattern, in the purgation and constitution of his, psal: 101. The froward heart, wicked persons, and Slanderers, he will have farr from him: But his eyes are upon the faithful full of the land, that they may dwell with him. If there be a man better then another in the Land, he should be for the king, and his Family: Ye may extend this Reformation to the Court, A prophane Court, is dangerous for a king. It hath been observed as a proyecking sin in England, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished, that such were in the Court, as David speaketh of in that psal: Let the king see to it, and resolve with David, psal: 101. 7. That He who worketh deceit, shall not dwell within his house; and he who telleth lies, shall not tarry in his sight.

3. Reformation in Judicatories. It would be carefully seen to, that Judicatories be reformed; and that men fearing GOD, and hating Covetousness, may be placed in them. A King in Covenant should do, as Jehoshaphat did, 2. Chron. 19. 5. 6. 7. He set Judges in the Land, and said, take heed what ye do; ye Judge not for men, but for the LORDE



shall be with you in Judgement; Wherefore now  
let the fear of the LORD be before you, &c.

4. The Reformation of the whole Land.  
The Kings eye should be upon it, 2. Chron.  
19. 4. Jehoshaphat went out thorow the people;  
from Beersheba, to mount Ephraim; and brought  
them back to the LORD GOD of their Fathers.  
Our Land hath great need of Reformation;  
For there is a part of it, that hath scarce  
ever yet found the benefite of Reformation;  
they are lying without the Gospel, It will be  
a good work for a Covenanted King, to have  
a care that the Gospel may be preached tho-  
row the whole Land. Care also would be  
taken that they who have the Gospel, may  
live suitably thereto.

If a King would be a through Reformer, he  
must be Reformed himself, otherwise he will  
never lay Reformation to Heart. To make  
a King a good Reformer, I wish him these  
qualifications according to the Truth, and  
in sincerity, wherewith they report Trajan  
the Emperour to have been endued, He was  
1. Devote at home, 2. Courageous in War,  
3. Just in his Judicatures, 4. Prudent in all  
his affaires. True Piety, Fortitude, Justice,  
and Prudence, are notable qualifications in a  
Prince, who would reform a Kingdom, and  
Reform well.

I come now to the fifth and last particular  
 and that is the Covenant made between the  
 King and the People. When a King  
 Crowned, and received by the People, there  
 is a Covenant or mutual Contract, between  
 him and them, containing conditions, mu-  
 tually to be observed. Time will not suffer  
 to insist upon many particulars, I shall on-  
 ly lay before You three things, 1. It is clear  
 from this Covenant, that a King hath not  
 absolute power to do what he pleareth,  
 is tyed to conditions, by virtue of a Cov-  
 nant. 2. It is clear from this Covenant, that  
 a People are bound to obey their King  
 the LORD. 3. I shall present the King with  
 some directions, for the right Government  
 of the People, who are bound to obey.

1. It is clear, that the Kings power is not  
 absolute, as Kings and flattering Courtiers  
 apprehend; a Kings power is a limited po-  
 wer, by this Covenant. And there is a three-  
 fold Limitation of the Kings power.  
 1. In regard of Subordination. There is po-  
 wer, above his, even GODS power, whom he  
 is obliged to obey, and to whom he must give  
 an account of his Administration; And yet  
 that Text *By me Kings Reign, Power*  
 is. Kings have not only their Crowns from  
 GOD, but they must Reign according to  
 his will, which is clear from *Rom: 13*



He is called *The Minister of GOD*. He is but *GODS* Servant. I need not stay upon this. Kings, and all others, will acknowledge this Limitation.

2. In regard of Laws. A King is sworn at his Coronation, to rule according to the standing, received Laws of the Kingdom. The Laws he is sworn too, limite him that he can not do against them, without a full Breach of this Covenant, between the King, and the People.

3. In regard of Government, The total Government, is not upon a King. He hath Counsellors, a Parliament, or Estates, in the Land, who share in the burthen of Government. No King should have the sole Government. It was never the mind of these, who received a King to rule them, to lay all Government upon him, to do what he please, without Controlment. There is no Man able alone to Govern all. The Kingdom should not lay that upon one Man, who may easily miscarry. The Estates of the Land, are bound in this Contract, to bear a burthen with him.

These Men who have flattered Kings, to take unto themselves an absolute Power, to do what they please, have wronged Kings and Kingdoms. It had been good, that  
Kings

Kings of late, had carried themselves  
 within Question of Kings Power, might  
 ever have come in Debate; for they ha-  
 been great losers thereby. Kings are ve-  
 detious to have things spoken and writ  
 to hold up their Arbitrarie and Unlimi-  
 Power; but that way doth exceedingly  
 wrong them. There is one, a Learned  
 Man, I confels, who hath written a Booke  
 for the maintenance of the absolute Pow-  
 of Kings, called *Defensio Regia*, where  
 he hath wronged himself in his Reputation  
 and the King in his Government. As for  
 the Fact in taking away the life of the  
 King, ( whatever was GODS Justice in it )  
 I do agree with him to condemn it, as  
 most Unjust and horrid Fact, upon the  
 part who did it: But when he comes  
 to speak of the Power of Kings in giving  
 unto them an absolute and Unlimited Pow-  
 urging the damnable *Maxime quod libet* li-  
 he will have a King to do what he pleases  
 impune, and without Controlement. In this  
 I can not but dissent from him.

In regard of Subordination, some say  
 That a King is Comptable to none but  
 GOD. Do what he will. let GOD be  
 order with it; this leadeth Kings to Arbitrarie  
 let them do what they please, and



GOD in their own hand: In regard of Lawes, they teach nothing to Kings, but *Tyranny*: And in regard of Government, they teach a King to take an *Arbitrary* power to himself, to do what he pleaseth without Controlment. How dangerous this hath been to Kings, is clear by sad experience. Abuse of Power, and *Arbitrary* Government, hath been one of GODS Great Controversies, with our Kings Predecessours, GOD in His Justice, because Power hath been abused, hath throwd it out of their hands: And I may Confidently say, that GODS controversy with the Kings of the Earth, is for their *Arbitrarie* and *Tyrannical* Government.

It is good for our King to learn to be wise in time; and know that he receiveth this day a power to govern; but a power limited by contract; and these conditions he is bound by Oath, to stand to. Kings are deceived, who think, that the People are ordained for the King, and not the King for the People. The Scripture sheweth the contrarie, Rom. 13: 4: The King is the Minister of God, For the Peoples good. GOD will not have a King in an Arbitrary way, that encroach upon the possessions of Subjects, Ezek. 45. 7. 8 A portion is appointed for the Prince. And it is said *My Prince shall no more oppress my people, and the rest of the Land, shall*

be give unto the boule of *Israel*, according to their Tribes. The King hath his distinct Possessions and Revenues from the people; he must not oppress, and do what he pleaseth, there must be no *Tyrannie* upon the Throne.

I desire not to speak much of this subject. Men have been verie tender in meddling with the power of Kings; yet seeing these days have brought forth debates concerning the power of Kings, it will be necessarie to be clear in the matter. Extremeties would be shunned: A King should keep within the bounds of the Covenant made with the People, in the exercise of his power; And Subjects would keep within the bounds of this Covenant, in regulating that power. Concerning the last, I shall proponnd three, to your consideration.

1. A King abusing his power, to the overthrow of Religion, Laws and Liberties which are the verie Fundamentalls of the Contract and Covenant, may by controule and opposed; And if he set himself to overthrow all these by Armes, then they who have power, as the Estates of a Land, may and ought to resist by Armes: Because he doeth, by that opposition, break the very bands, and ever-throweth all the essentials of this Contract and Covenant. This may serve to justify the proceedings of this King.



dom against the late King; Who in an Hostile way set himself to overthrow Religion, Parliaments, Laws and Liberties.

2. Every breach of Covenant, wherein a King faileth, after he hath entered in Covenant, doth not dissolve the Bond of Covenant. Neither should Subjects lay aside a King for every breach, except the breaches be such as overthrow the fundamentals of the Covenant with the People. Many examples of this may be brought from Scripture. I shall give but one. King *Asa* entered solemnly in Covenant with GOD, and the people, 2. *Chron.* 15. After that, he falleth in gross Transgressions and breaches, 2. *Chron.* 16. He associat himself and entered in League with *Benhadad*, King of *Syria*, an *Idolater*; He imprisoned *Hanan* the LORDS Prophet, who reprov'd him; and threatned judgement against that association; And at that same time, he oppressed some of the people: And yet, for all this, they neither lay him aside, nor count him an hypocrite.

3. Private persons, should be very circumspect, about that which they do in Relation to the authority of Kings, it is very dangerous, for private men, to meddle with the power of Kings, and the suspending of them from the exercise thereof. I do ingeniously confess, that I find no example of

of It. The Prophets taught not such doctrine to their people, nor the Apostles, nor the Reformed Kirke. Have ever private men, Pastours or Professors, given in the Estates of a Land as their judgement unto which they resolve to adhere, that King should be suspended from the exercise of his power. And if we look upon those Godly Pastours, who lived in King James his time, of whom one may truly say more faithful Men lived not in these last times; For they spared not to tell the King his Fautes, to his face: Yea, some of them suffered persecution for their honesty and freedom: Yet we never read, nor have heard, that any of these Godly Pastours joyned with other private men, did ever remonstrate to Parliament, or Estate, as their judgement, that the King should be suspended from the exercise of his Royal power.

II. It is clear from this Covenant, That People should obey their King in the Lord: For as the King is bound by the Covenant, to make use of his power, to their good; So they are bound to obey him in the Lord in the exercise of that power. About the Peoples dutie to the King, take these four Observations,

1. That the obedience of the People, is a subordination.



subordination to GOD; For the Covenant is first with GOD, and then with the King. If a King command any thing contrarie to the will of GOD, in this case, Peter saith, *It is better to obey GOD, then man.* There is a line drawn from GOD to the people, they are lowest in the line; And have Magistrates inferiour, and supreme above them, and GOD above all. When the King commandeth the People that which is lawfull, and commanded by GOD, then he should be obeyed; Because he standeth in right line under GOD, who hath put him in his place; But if he command that which is unlawful, and forbidden of GOD, in that he should not be obeyed to do it, because he is out of his line. That a King is to be obeyed with this Subordination, is evident from Scripture, take one place for all, *Rom: 13.* At the beginning, ye have both obedience urged to Superiour Powers, as the Ordinance of GOD, and damnation threatened against these who resist the Lawful Powers.

It is said by some, that many Ministers in Scotland, would not have King JESUS, but King CHARLES to Reign. Faithful Men are wronged by such Speeches, I do not understand these Men; For if they think that a King and JESUS are inconsistent

ent; then they will have no King: But shall be far from entertaining such thoughts of them, If they think the doing a necessary duty for King Charles, is to prefer his Interest to Christs, this also is an Error. Honest Ministers can very well discern between the Interest of Christ and of the King. I know no Minister that letteth up King Charles, with prejudice to Christs Interest.

There are three sorts of persons, who are not to be allowed in Relation to a Kings Interest. 1. Such as have not been content to oppose a King, in an evil course (as they might Lawfully do) But contrary to Covenant, Vowes, many Declarations have cast off Kings, and Kingly Government. These are the *Seditious*. 2. The who are so taken up with a King, as they prefer a Kings Interest to Christs Interest which was the sin of our *Engagers*. 3. The who will have no duty done to a King for fear of prejudging Christs Interest. These are to be allowed who urge duty to a King, in Subordination to Christ.

I shall desire that Men be real, when they make mention of Christs Interest, for these three mentioned, profess and pretend the Interest of Christ. The *Seditious* cover their destroying of Kings, with Christs Interest: whereunto indeed, they have no

Respect.



Respect, being Enemies to his Kingdom, and Experience hath made it undeniable. The Engagers alledged they were for Christs interest, but they misplaced it. Christs interest should have gone before, but they drew it after the interest of a King, which evidenced their want of due Respect to Christs Interest. As for the third, who delay duty for fear of preferring the Kings Interest to Christ, I shall not take upon me to judge their intentions, wish they may have Charity to those, who think they may do duty to a King in Subordination to Christ, yea that they ought and should do duty, whatever Mens fears be of the prejudice may follow.

If to be against the depending of the King from the exercise of his Power, and to be for the Crowning of the King, according to the publick Faith of the Kingdom, He first performing all that Kirk and State required of him in Relation to Religion and Civil Liberties. If this be, I say, to preferre a King to Christ, let all Men that are Unbiased, be Judges in the case. We shall well Avow, that We Crown a King in Subordination to GOD, and His Interest in Subordination to Christ, which we judge, not only agreeable to the Word of GOD, but also that we are bound expressly

in the Covenant, to maintain the King, in the Preservation and Defence of the True Religion, and Liberties of the Kingdom, and not to diminish his just Power and greatness.

2. That the Covenant between GOD and the King, and the people goeth before the Covenant between the King, and the people which sheweth, that a peoples entering Covenant with GOD, doth not lessen the obedience and allegiance to the King: but increaseth it, and maketh the obedience firmer. Because we are in Covenant with GOD, we should the more obey a Covenanted King. It is a great error to think, that a Covenant diminisheth obedience, it w<sup>e</sup> ever thought Cumulative. And indeed the Religion layeth strict eyes upon men, in doing of their dutie. Rom: 13. 5. We must needs be subject not only for wrath, but also for conscience sake. A necessity to obey, is laid upon all. Many subjects obey for wrath; but the Godly obey for conscience sake.

3. That a King Covenanted with God should be much respected by his subjects. They should love him. There is an inbred affection in the hearts of the people, to their King. In the 12. verse. it is laid, That the people clapped their hands for joy, and said, GOD for the King. They had no sooner seen the

Nath



undo these whom they account *Malignants*, nor against the *Common Enemy*, who are wasting the Land. If they had *Sauls* Resolution they would say, The *Philistines* are in the Land, Let them alone, we will reckon with them at another time, we will now go against the *Common Enemy*.

They have also the second Objection; The *Malignants* are more dangerous Enemies than the *Seditious*. I shall not now compare them to equal distance, and abstract from the present danger: But I shall compare them to the present posture of affairs. I am sure, the *Seditious* having Power in their hands, and a great part of the Land in their possession, are far more dangerous than *Malignants*, who have no power for the present: And therefore the resolution should be, the *Seditious* have invaded the Land, & are destroying it, Let us go against them.

The third Observation weigheth much with many, the *Malignants*, being employed to fight for their Country, may get such power in their hands, as may hurt the Cause. For answer, 1. The Resolution given to the *Quire* of the Estates, provideth against that, for therein is a desire, that no such power should be put in their hands. This last goeth upon a Supposition, they do not repent their former Course. This is an uncharitable Judgement: We are

are bound to be more charitable of men professing Repentance, for with such we have to do only. And to speak a word in the way to you, who have been in a *malignant* course. Little good is expected from you, if you pray you be honest and disappoint them, with your true Repentance, which will be to disappoint them, and be profitable to yourselves. 3. I desire it may be considered whether or not, fear of a danger to come from men, if they prevail against the *Common enemy*, being only cloathed with a capacity to fight for their Countrey, be an argument against rising to oppose a seen and certain danger, coming from an Enemy cloathed with power, and still prevailing. I conceive, it ought to be far from any, to hinder men to defend their Countrey in such a case. I confess indeed, the Cause which we maintain, hath met with many enemies, who have been against it, who requireth much tenderness; Therefore we are to be admitted to Trust, with such exceptions as may keep them out, who are still enemies to the Cause of GOD, have professed Repentance, renounced their former courses, and declared themselves true to the Cause and Covenant. I doubt not, but it will be found, that the admitting of them to fight in our case as it standeth, is agreeable to the Word of GOD, and is a



against the former publick Resolutions of Kirk and State.

The second sort of Persons, we are to meet with, are such as act for the Enemy against the Kingdom. If they be cursed, who will not come out to help the LORD against the mighty: What a curse shall be upon them, who help the Mighty against the LORD, as they do who act for the enemy? Three ways is the Enemy helped against the Cause and People of GOD.

1. By keeping correspondence with them and giving them intelligence: There is nothing done against Kirk or State, but they have intelligence of it. A bolder way hath never been used in any Nation. Your Counsels and Purposes are made known to them. If there be any such here (as I fear they be) let them take this to them, They are of these who help the Mighty against the LORD, and the curse shall stick to them.

2. By strengthening the Enemies hands with questions, debates and determinations, in papers; tending to the justifying of their unjust Invasion. What ever have been Mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the Enemy, and hath divided these, who should have been joined in the Cause, to the great weakening of the power of the Kingdom and this interpretatively, is to act for the Mighty against the LORD.

3. By gross compliance with the *Enemy* and going in to them, doing all the evil Offices they can, against their Native Kingdom. If *Meroz* was cursed, for not helping, shall not these perfidious Covenant-breakers and Treacherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying *Enemy*, so far as lyeth in their power? *Is. 31. 3.* May be truly applyed to them, who are helping Strangers, *Enemies* to GOD, His Kirk, and Religion, Both he that helpeth, shall fall; And he that is holpen, shall fall down, and they shall fall together.

3. The third particular about this Covenant, resteth to be spoken of; to wit, Some Directions to the King, for the Right performing of his duty, whereof I shall give seven.

1. A King meeting with many difficulties in doing of duty, by reason of strong corruption within, and many Temptations without. He should be carefull to seek GOD by Prayer, for grace to overcome these impediments, and for an understanding heart to govern his people, *Solomon* having in his option, to ask what he would, he asked an understanding heart, to go out and in before his People; Knowing, that the Government of a People, was a very difficult

work.



work, and needed more then ordinary understanding. A King hath also many Enemies, (as our King hath this day,) and a praying King, is a prevailing King. Asa when he had to do with a mighty enemy. 2. Chron. 14. prayed fervently, and prevailed: *Isboshaphat* was invaded with a mighty Enemy, 2. Chron. 20. he prayed, and did prevail. *Hezekiah* prayed against *Sennacherib's* huge army, and prevailed, 2. Chron. 32.

Sir, You have many difficulties and oppositions to meet with, acquaint your self with Prayer, be instant with GOD, and he will fight for You. Prayers are not in much request at Court; But a Covenanted King, must bring them in request: I know, a King is burthened with multiplicity of affairs, and will meet with many diversions; But, Sir, You must not be diverted. Take hours, and set them apart for that Exercise: Men being once acquainted with your way, will not dare to divert You; Prayer to GOD, will make Your affairs easie all the day. I read of a King, of whom his courtiers said, He spoke oftner with GOD, than with men. If You be frequent in Prayer, You may expect the Blessing of the most high upon yourself, and upon your Government:

2. A King must be carefull of the Kingdom

dome, which he hath sworn to maintain. We have had many of too privat a spirit, by whom self interest hath been preferred to the publick. It becommeth a King well to be of a publick spirit, to care more for the publick, then his own interest, *Senates* and *States* have had Motto's written over the doors of their meeting places. Over the Senate House of Rome, was written, *Quid Respublica Detrimenti Capiat*. I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, *Ne Quid Ecclesie Detrimenti Capiat*. Be carefull of both: Let neither Kirk nor State suffer hurt; Let them go together. The best way for standing a Kingdom, is a well constitute Kirk. The deceive kings, who make them believe, that the Government of the Kirk: I mean Prebiterial Government, can not sute with Monarchie. They sute well, it being the Ordinance of Christ, rendering to GOD what is GODS: and to Cæsar, what Cæsars:

*Sir.* Kings who have a tender care of a Kirk, is. 41, 3. are called Nursing Fathers. You would be carefull, that the Gospel may have a free passage through the Kingdom: and that the Government of the Kirk may be preserved intire, according to Your  
sole



Solemn Engagement. The Kirk hath met with many Enemies, as *Papists*, *Prelates*, *Malignants*, which I pass as known Enemies: But there are two sorts more, who, at this time would be carefully looked on.

1. *Sectaries*; great enemies to the Kirk, and to all the Ordinances of *Christ*, and more particularly to *Presbyteriall Government*, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. *Erastians*, more dangerous Inares to Kings, then *Sectaries*, because Kings can look well enough to these, who are against themselves, and their Power, as *Sectaries*, who will have no King. But *Erastians* give more to Kings, then they should have, and are great Enemies to *Presbyterial Government*: For they would make Kings believe, that there is no Government but the Civil, and deriyed from thence, which is a great wrong to the Son of GOD, who hath the Government of the Kirk distinct from the Civil: Yet no ways prejudicial to it, being Spiritual, and of another Nature. Christ did put the Magistrate out of Suspicion, that his Kingdom was prejudicial to Civil Government, affirming, *My Kingdom*

is not of this World. This Governme  
Christ hath not committed to Kings, but  
the Office-Beaters of his House, who  
regard of Civil subjection, are under  
Civil Power as well as others, but in the  
spiritual administration they are under  
Christ, who hath not given unto any King  
upon Earth, the dispensation of spiritual  
things to his People.

Sir, you are in Covenant with GOD, and  
his People, and are obliged to maintain  
Presbyterial Government, as well against  
Erastians as Secularies. I know, this Erastian  
humour aboundeth at Court. It may  
some endeavour to make encroach upon  
that, for which GOD hath punished your  
Predecessors. Be who he will, that medd  
leth with this Government to overturn  
it shall be as heavy to him as the burthen  
some stone to the Enemies of the King.  
They are cut in pieces, who burthen themselves  
with it, Zach: 12.

3. A King in Covenant with the People  
of GOD, should make much of those who  
are in Covenant with him, having in his  
estimation the Faithful servants of Christ  
and the Godly People of the Land. It  
saith to find Kings lovers of Faithful Mini  
sters, and Pious People. It hath been the  
fault of our own Kings to persecute the  
Godly;



1. Let the King love the Servants of Christ, who speak the Truth. Evil Kings are branded with this, that they contemned the Prophets, 2 Chron. 25. When Amaziah had taken the gods of Seir, and set them up for his gods, a Prophet came to him, and reprov'd him, unto whom the King said, *Who made thee of the Kings Counsel, forbear, lest thou be smitten.* This contempt of the Prophets warning, is a forerunner of following destruction. Be a careful bearer of GOD's Word; take with Reproof, esteem of it, as David did, *Psal. 141:5* *An excellent Oyle, which shall not break the Head.* To make much of the faithful Servants of Christ, will be an Evidence of reality.

2. Let the King esteem well of Godly Professours. Let Piety be in accompt. It is a fault very common, that Pious Men, because of their Consciencious and strict walking, are hated by the Prophane, who love to live loosely. It is usual with prophane Men, to labour to bring Kings to a distaste of the Godly, especially when Men who have professed Piety become Scandalous, whereupon they are ready to Judge all Pious Men to be like them; and take occasion to speak evil of Piety. I fear at this time, when Men who have been commended for Piety, have fallen foully, and betrayed their Trust, that Men will

H

take

take advantage, to speak against the Godly of the Land. Beware of this, for it is Satans Policy, to put Piety out of Request. Let not this move any. Fall who will, Piety is still the same, and Pious Men will make conscience both of their ways and Trust. Remember, they are precious in GOD's Eyes, who will not suffer Men to despise them, without their Reward. Sim let not your heart be from the Godly in the Land, whatever hath fallen out at the time. I dare affirm there are very many really godly Men, who by their Prayers are supporting your Throne.

4. A King should be carefull whom he putteth in places of Trust, as a main thing for the good of the Kingdom. It is a Maxim, That Trust should not be put in their hands, who have oppressed the People, or have betrayed their Trust. There is a passage in story, meet for this purpose. On *Septimius Arabinus*, a Man famous, or rather infamous for Oppression, was put out of the Senate, but re-admitted. About the time, *Alexander Severus*, being chosen to the Empire, the Senators did entertain him with publick salutations and Congratulation. *Severus* espying *Arabinus*, amongst the Senators, cryed out, *O Numina ! Arabinus non solum vivit, sed in Senatum venit.* Ah ! *Arabinus* not only liveth, but he is in the Senate. Out of just indignation, he could



not endure to see him. As all are not meet for Places of Trust in Judicatures, so all are not meet for places of Trust in Armies. Men would be chosen who are godly, and able for the charge.

But there are some who are not meet for Trust, 1. They who are godly, but have no skill nor ability for the place, A Man may be a truly godly Man, who is not fit for such place, and no wrong is done to him, nor to godliness, when the place is denyed to him. I wonder how a Godly Man can take upon him a place, whereof he hath no skill. 2. They who have neither skill nor Courage, are very unmeet, For if it be a Place of never so great Moment, Faint heartedness will make them quite it: 3. They who are both skillful and stout, yet are not honest, but perfidious and treacherous, should have no Trust at all.

Of all these we have sad experience, which should not move you to make choise of prophane and Godless Men, by whom a blessing is not to be expected, but it should move you to be warie in your choise. I am confident such may be had, who will be Faithful for Religion, King, and Kingdom.

5. There hath been much debate about the exercise of the Kings power, yet he is put in the exercise of his power, and this

day put in a better capacity to exercise it by his *Coronation*. Many are affrayed that the exercise of his Power, shall prove dangerous to the Cause. and indeed I confels there is ground of fear, when we consider, how this Power hath been abused by former Kings. Therefore, Sir, make good use of this power, and see that you rather keep within Bounds, then exceed in the exercise of it. I may very well give such a Counsel, as an old Counsellor gave to a King of *France*. He having spent many years at Court, desired to retire into the Country for enjoying privacy fit for his Age; and having obtained leave, the King his master required him to sit down, and write some advice of Government, to leave behind him which he out of modesty declined. The King would not be denyed, but lent him Pen and Ink, and a sheet of Paper. He being alone after some thoughts, wrote with fair and legible Characters in the head of the sheet, *Modus*, in the middle of the sheet, *Modus*, and in the foot of the sheet, *Modus*, and wrote no more in all the Paper, which he wrapped up, and delivered to the King. Meaning that the best Counsel he could give him, was, That he should keep temper in all things. Nothing more fit for a Young King, then to keep Temper in all things. Take this Counsel, Sir, and be moderate in the use of your Power. The best way to keep Power, is moderation in the use of it.



6. The King hath many enemies, even such as are *Enemies* to his Family, and to all Kingly Government; and are now in the bowels of this Kingdom wasting and destroying: Bestir Your self, according to Vows and Oaths, that are upon you, to be active, for the relief of CHRIST'S Kingdom, born down by them, in all the three Kingdoms; And for the relief of this Kingdom grievously oppressed by them. We shall earnestly desire, that GOD would put that Spirit upon our King, now entered upon Publick Government, which he hath put upon the Deliverers of his people from their cruel Oppressours.

In speaking of the Kings behaviour to *Enemies*, one thing I cannot pass. There is much spoken of a treaty with this *Enemy*. I am not of the judgement of some, who distinguish a Treaty before invasion, and after invasion, and say, Treating is very lawful before invasion; Because it is supposed that there is little wrong done; But after invasion, when a Kingdom is wronged, and put to infinit losses, then they say a treaty is to be shunned: But in my judgement, a treaty may be lawful after invasion, and wrongs sustained. The end of War is peace, neither should desire of revenge obstruct it, providing it be such a Treaty and Peace, as is not prejudicial to Religion, nor to the safety of the Kingdom, nor to the undoubted

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ed right of the King, nor to the League and Covenant, whercunto we are so solemnly engaged.

But I must break off this treaty, with story relating to *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in the strait said, he had something, wherein to give his opinion, for the behoof of the State, but he thought it not fit to deliver himself publicly. *Aristides* a man of great Trust, is pointed to hear him privately, And to make an account as he thought meer. when *Aristides* came to make his report to the Senate; he told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publicly of it. Hear them in private; And it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no love of peace will be against it.

7. Seing the King is now upon the renewing of the Covenants, it would be remembered, that we enter into Covenant, according to our profession therein, with reality, sincerity and constancie, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let your Sincerity and Reality be evidenced by your steadfastness



steadfastness and constancy; For many have begun well, but have not been constant.

In the Sacred history of *Kings*, we find a note put upon Kings according to their carriage. One of three sentences is written upon them. 1. Some Kings have this written on them, *He did evil in the sight of the LORD.* They neither begin well nor end well. Such an one was *Abaz*, King of *Judah*, and diverse others in that history. 2. Others have this written of them, *He did that which was right in the sight of the LORD; but not with a perfect heart.* Such an one was *Amaziah*, King of *Judah*, 2. *Chro* 25. 2. He was neither sincere nor constant: when GOD blessed him with victory against the *Edomites*, he fell foully from the true worship of GOD, and let up the Gods of *Edom*. 3. A third sentence is written upon the Godly Kings of *Judah*, *He did right in the sight of the LORD, with a perfect heart.* As *Asa*, *Hezekiah*, *Jehoshaphat* and *Josiah*, they were both sincere and constant. Let us neither have the first, nor the second; But the third written upon our King. *He did right in the sight of the LORD, with a perfect heart.* Begin well, and continue constant.

Before I close, I shall seek leave, to lay before our young King, two examples, to be war of, and One to follow. The two warning examples, One of them is in the *Text*, and in our *History*

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The first example is of *Joash*. He began well, and went on in a godly reformation all the days of *Jebojada*; But it is observed 2. *Chro* : 24: 17. That after the days of *Jebojada*, the Princes of *Judah* came, and did obeisance to the King; and he hearkened unto them, *verse*. 18, It appeareth, that he had been lying at wait, till the death of *Jebojada*; and took the opportunity to destroy the true worship of GOD, and set up false worship, flattering the King for the effect: For it is said, *They left the house of the LORD, and served groves and Idols*: and were so far from being reclaimed, by the Prophet of the LORD, that was sent unto them, that they conspired against *Zechariah* the son of *Jebojada*, who reproveth them mildly for their Idolatry, and stoned him with stones, and slew him at the Kings Commandment. And *verse*. 22 it is said, *He remembered not the kindnesse that Jebojada his father had done to him, but slew his son*.

Sir, Take this example for a warning. You are obliged by the Covenant, to go on in the Work of Reformation, It may be that some great ones are waiting their time, having opportunity to work for the present; till afterward they may make obeisance and persuade You to destroy all, that hath been done in the Work of GOD these forty years. Beware of it; Let no allurements or persuasion prevail with You, to



from that, which this day You bind You-  
self to maintain.

Another example I give You, yet in re-  
cent Memorie, of Your Grand-Father King  
*James*. He fell to be very young, in a time,  
full of difficulties, yet there was a Godly  
party in the land, who did put the Crown  
upon his head: And when he came to some  
years, He and his people entered in a Cove-  
nant with GOD. He was much commen-  
ded by Godly and Faithfull Men, compar-  
ing him to young *Iosiah* standing at the altar  
renewing a Covenant with GOD. And  
he himself did thank GOD, that he was  
born in a Reformed Kirk, better reformed  
than England. For they retained many Popish  
Ceremonies; yet better reformed then *Guels*,  
for they kept some holy days. Charging his  
people to be constant, and promising him-  
self to continue in that Reformation, and  
to maintain the same. Notwithstanding of  
all this, he made a full defection: He  
remembered not the kindness of them who  
had held the Crown upon his head; Yea  
he persecuted faithful Ministers, for opposing  
that course of defection. He never rested  
till he had undone Presbyterian Government  
and Kirk assemblies, leaving up Bishops, and  
bringing in Ceremonies, against which for-  
merly he had given large Testimony. In  
a word, he layed the foundation, whereupon  
on his son our late King did build much  
mischief to Religion all the days of his Life

Sir, I lay this example before You the  
 ther, because it is so near You, that the  
 guiltiness of the Transgression layeth upon  
 the Throne and Family, and it is one of the  
 sins, for which You have professed humili-  
 ation very lately. Let it be laid to heart  
 take warning requite not Faithfull Mens ki-  
 nels with persecution; Yea, requite  
 the LORD so, who hath preserved You  
 to this time, and is setting a Crown upon  
 your head, Requite not the LORD with  
 Apostasie and Defection from a sworn Co-  
 nant: But be steadfast in the Covenant.  
 You would give Testimony of Your Tri-  
 umph over the Defection of these that  
 went before You.

I have set up these two Examples before  
 You, as Beacons to warn You to keep  
 such dangerous courses, and shall add  
 for imitation, which if followed, may hap-  
 pily bring with it the blessing of that God  
 Mans adherence to GOD. The Example  
 is of Hezekiah, who did that which was  
 in the sight of the LORD, 2. kings 18 5. &  
 is said of him, He trusted in the LORD God  
 of Israel, and he cleave unto the LORD, and  
 departed not from following him. But kept his  
 commandments. And verse 7. The LORD was  
 with him, and he prospered whether soever he went for

Sir, follow this Example, cleave unto the LORD  
 depart not from following him, & the Lord will be  
 with You, & prosper You whithersoever You go. To  
 the LORD, from whom we expect a blessing upon this  
 work, Be Glory and Praise for ever, AMEN.



T H E  
K I N G S  
C O R O N A T I O N,

**S**Ermon being ended, Prayer was made, for a blessing upon the Doctrine delivered.

The King being to renew the Covenants, first the National Covenant, then the Solemn League and Covenant were distinctly Read.

After the Reading of these Covenants, The Minister prayed for Grace, to perform the Contents of the Covenants, and for Faithfull steadfastness in the Oath of GOD; And then (the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministred the Oath unto the King; who kneeling, and lifting up his Right Hand, did swear in the Words following.

I CHARLES, King of Great-Brittain, France, and Ireland, do assure and declare, by my Solemn Oath, in the Presence of Almighty GOD, the searcher of Hearts, my Allowance and Approbation of the National Covenant, and of the Solemn League and Covenant above-written, and faithfully oblige my self, to prosecute the ends thereof in my Station and Calling; And that I for my self, and Successors, shall consent and agree, to all Acts of Parliament enjoying the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterian Government, The Directory of Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they

they are approven by the General Assemblys of this Kingdome and Parliament, of this Kingdom; And that I shall give my Royal Assent, to Acts and Ordinances of Parliament passed, or to be passed, enjoining the same in my other Dominions: And that I shall observe these in my own Practice and Family, and shall never make Opposition to any of these, or endeavour any change thereof.

After the King had thus solemnly sworn to The National Covenant, the League and Covenant, and the Kings Oath, subjoyntly unto both being drawn up in a fair Parchment, The King did subscribe the same in presence of all.

Thereafter the King ascended the Stage and sitteth down in the Chair of State.

Then the Lords, Great Constable, and Marishall, went to the four Corners of the Stage, with the Lyon going before them, who spake to the People, these words *Sirs, I do present unto you the King CHARLES The Right and Undoubted Heir of the Crown and Dignity of this Realm; This day is by the Parliament of this Kingdom appointed for his Coronation, Are you not willing to have him for your King, and become subject to his Commandment?*

In which Action, the Kings Majesty stood up, shewing himself to the People in each corner; And the People expressing their willingness, by chearfull Acclamations, in these words, *GOD save the King CHARLES the second.*

Thereafter the Kings Body, supported by the Constable, and Marishall, cometh



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down from the Stage, and fluech down in the Chair, where he heard the Sermon.

The Minister, accompanied with the Ministers before mentioned, cometh from the Pulpit toward the King, and requireth if he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered he was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King James, being Read by the Lyon, The Tenor whereof followeth.

Because, That the increase of Vertue, and suppressing of Idolatry, craveth, That the Prince and the People be of one perfect Religion; which of GODS Mercie is now presently professed within this Realm; Therefore it is statuted and Ordained by our Sovereign Lord, my Lord Regent and three Estates of this present Parliament, That all Kings, Princes, and Magistrates whatsoever, holding their place, which hereafter at any time shall happen to Reign, and bear rule over this Realm, at the time of their Coronation and receipt of their Princely Authority, make their faithfull promise, in presence of the Eternal GOD; That enduring the whole course of their Lives, they shall serve the same Eternal GOD, to the uttermost of their power, according as He hath required in his most Holy Word, revealed and contained in the New and Old Testaments, And according to the same Word, shall maintain the True Religion of Christ Jesus, the preaching of his Holy Word, and due  
and

and right Ministration of the sacraments received, and Preached within this Realm. And shall abolish and gainstand all false Religions, contrary to the same. And shall rule the People committed to their Charge, according to the Will and Command of GOD, revealed in his foresaid Word and according to the Lovable Laws, and Constitutions received in this Realm, no ways Repugnant to the said Word of the Eternal GOD; And shall procure to the uttermost of their power, to the Kirk of GOD and whole Christian people, true and perfect peace, in time coming. The Right and Rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated. Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, and degrees, Rise oppression, and all kind of wrong. In all Judgements they shall command and procure that Justice and Equity be keeped to all Creatures, without Exception, as the LORD and Father of Mercies be mercifull unto them. And out of their Lands and Empire they shall be careful to root out all Hereticks, and Enemies to the true Worship of GOD, that shall be convicted by the true Kirk of GOD, of the foresaid Crimes; And that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his Right Hand, sware in these words, By the Eternal and Almighty GOD, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.



This done, the Kings Majesty sitteth down in his Chair, and reposeth himself a while.

Then the King ariseth from his Chair, and is disrobed, by the Lord Great Chamberlain, of the Princely Rob, Wherewith he entered the Kirk, and is invested by the said Chamberlain in his Royal Robs.

Thereafter, the King being brought to the Chair on the North side of the Kirk, supported as formerly, the Sword was brought by Sir William Cockburn of Langtown, Gentleman Usher, from the Table, and delivered to Lyon King of Armes: Who giveth it to the Lord Great Constable, who putteth the same in the Kings hand, laying, Sir, Receive this Kingly Sword, for the Defence of the Faith of CHRIST, and protection of His Kirk, and of the True Religion, as it is presently professed within this Kingdom, and according to the Nationall Covenant, and League and Covenant, and for executing Equity, and Justice, and for punishment of all iniquity and injustice.

This done. the Great Constable receiveth the Sword from the King, and girdeth the same about his side.

Thereafter, the King sitteth down in his Chair, And then the Spurres were put on him, by the Earl Marishall.

Thereafter, Archibald Marquis of Argyle, having taken the Crown in his hands, the Minister prayed to this purpose:

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That the LORD would purge the Crown from the sins and transgressions of them that reign before Him; That it might be a Crown that GOD would settle the Crown on the Kings head; And since men that set it were not able to settle it, that the LORD would put it on, and preserve it. And then the Marquis put the Crown on the Kings head.

Which done, the Lyon King of Arms, The great Constable standing by him, called an Herald, to call the whole Noblemen, one by one, according to their rank. Who coming before the King, kneeling and with their hand touching the Crown on the Kings head, swate these words, The Eternal, and Almighty GOD, who liveth and reigneth for ever; I shall support thee to the Uttermost. And when they had done, all the Nobility held up their hands, and swore to be Loyal and True Subjects, and faithful to the Crown.

The Earl Marishall, with the Lyon, going to the four corners of the stage, Lyon proclaimed the Obligatory Oath to the People; And the People holding their hands all the time, did swate, By Eternal and Almighty GOD, who liveth and reigneth for ever, we become your Ledge Men, Truth, and Faith shall bear unto you, and we will die with you, against all manner of force whatsoever, in your service, according to the singular Covenant, and solemn League and Covenant.



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Then did the Earls and Vilecounts put on their Crowns; And the Lyon likeways put on his.

Then did the Lord Chamberlain loose the Sword wherewith the King was girded; And drew it, and deliver it drawn into the Kings hands; And the King put it in the hands of the Great Constable, to carry it naked before Him.

Then John Earl of Crawford and Lindsay took the Scepter, and put it in the Kings right hand, laying, Sir, Receive this Scepter, the sign of Royall Power of the Kingdom, that you may govern your self right, and defend all the Christian People committed by GOD to your Charge, punishing the wicked, and protecting the just.

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royall Throne by Archibald Marquis of Argil, laying; Stand, and hold fast from henceforth, the place whereof you are the Lawful and Righteous Heir, by a long and Lineall Succession, of your Fathers: which is now delivered unto you, by Authority of Almighty GOD.

When the King was set down upon the Throne, the Minister. spak to him a word of Exhortation, as followeth:

Sir, You are set down upon the Throne in a very difficult time; I shall therefore put you in mind of a Scripturall expression of a Throne. 1. Chron. 29. 23. It is said, Solomon sate on the Throne of the

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**LORD**

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**LORD.** Sir. you are a King, and a King in Covenant with the **LORD**; If you would have the **LORD** to own you to be his King and your Throne to be his Throne; I desire you may have some thought of this expression.

1. It is the **LORDS**. Throne; Remember you have a King above you the King of Kings, and Lord of Lords, who commandeth Thrones: He setteth Kings on Thrones, and detroneth them at his pleasure: Therefore take a word of advice, be thankfull to him, who hath brought you throug many wandrings to set you on this Throne. kiss the Son, lest He be angry; and learn to serve him with fear, who is terrible to the Kings of the Earth.

2. Your Throne is the Lords Throne, and your people, the **LORDS** People: Let not your heart be lifted up above your brethren, Deutr. 10. 20. They are your brethren, not onl flesh of your flesh, but Brethren by Covenant with **GOD**. Let your Government be refreshing unto them, as the rain on the Mowen grass.

3: Your Throne is the **LORDS** Throne. Beware of making his Throne, a Throne of iniquity: There is such a Throne Psal. 94: 20 Who frameth mischief by a Law, **GOD** will not own such a Throne: he hath no fellowship with him. Sir, There is too much iniquity upon the Throne by your Predecessors: who framed mischief by a Law: such Laws as have been destructive to religion, and grievous to the **LORDS** People. You are on the Throne, and have the Scepter.



ware of touching mischiveous laws therewith: But as the Throne is the Lords Throne, Let the Laws be the Lord Laws, agreeable to His Word, such as are terrible to evildoers, and comfortable to the Godly, and a relief to the Poor, and oppressed in the Land.

4. The LORDS Throne putteth you in mind whom you should have about the Throne; Wicked Counsellours, are not for a King upon the LORDS Throne, Solomon knew this, who said, Prov: 25, 5, Take away the wicked from before the King, and his Throne shall be established in Righteousness: And Prov: 20: 8: A King upon the Throne, scattereth away all evil with his eyes.

5. The Lords Throne putteth you in mind, that the Judgement on the Throne, should be the LORDS, Take the exhortation. Jer: 22, from the beginning The Prophet hath a command to go to the house of the King of Judah, And say, Hear the Word of the LORD, O King of Judah, that sittest upon the Throne, and thy Servants, and thy People, Execute ye Judgement, and Righteousness and deliver the spoiled, out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the Fatherless, nor the widow, neither shed innocent blood in this place. If ye do this thing indeed, then shall there enter by the gates of this house, Kings sitting upon the Throne of David. But if ye will not hear these words I swear by My Self, saith the LORD, This house shall become a desolation. And verse 7. I will prepare destroyers against thee.

SIR, Destroyers are prepared for the Injustice of the Throne, I intreat you, Execute righteous Judgement; If you do it not, your House will be a Desolation: But if you do that which is right, GOD shall remove the Destroyers, And you shall be established on your Throne; And there shall yet be dignity in your House, for your Servants, and for your People.

Lastly, If your Throne be the Throne of the LORD, Take a word of encouragement against Throne Adversaries, Your enemies, are the enemies of the LORD'S Throne: Make your Peace with GOD in CHRIST, and the LORD shall scatter your Enemies from the Throne; And

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*And He shal magnifie you yet in the sight of these Nations, and make the misled People submit themselves willingly to your Government.*

**SIR,** *If you use well the LORDS Throne, on which you are set, then the two words in the place cited. 1 Chron. 29. 23. spoken of Solomon sitting on the Throne of the LORD, He prospered, and all Israel obeyed him, shall belong unto you, Your People shall obey you, in the LORD; and you shall prosper in the sight of the Nations round about.*

Then the Lord Chancellour went to the four corners of the Stage, The Lyon King of Arms going before him, and proclaimed His Majesty's free Pardon, to all breakers of Penal Statutes, and made offer thereof. Whereupon the People cryed, *GOD Save the King.*

Then the King supported by the Great Constable, and Marishal, and accompanied with the Chancellour, arose from the Throne, and went out, at a door prepared for the purpose, to a Stage; and showed himself to the People without, who claped with their hands, and cryed with a lowd voice, a long time, *GOD Save the King.*

Then the King returning, and sitting down upon the Throne, delivered the Scepter, to the Earl of Crawford and Lindsay, to be carried before him: Thereafter the Lyon king of Arms, rehearsed the Royall Lyne of the Kings upward, to FERGUS the first.

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the Kings hands, did swear these words, *By the Eternall and Almighty GOD, who Liveth and Reigneth for ever, I do become your Liedge Man, and Truth and Faith shall bear unto you, and live and die with you, against all manner of Folkes whatsoever in your Service, according to the National Covenant, and Solemn League and Covenant.*

And every one of them kissed the Kings left Cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this Blessing:

*The LORD Bless thee, and save thee; The LORD*



## *The King's Coronation.*

*hear thee in the day of Trouble; The Name of the GOD of Jacob defend thee; The LORD send thee help from the Sanctuary, and strengthen thee out of Zion. Amen.*

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation, the King sitting still upon the Throne. Ye have this day a King Crowned, and entered into Covenant with GOD, and his People; Look, both King and People, that ye keep this Covenant, and beware of the breach of it, that ye may be the more carefull to keep it, I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations, The Commissioners from *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehem. 5. 13.* Which I shall now again cite, *Nehemiah* requireth an Oath of the Nobles and People, to restore the morgaged Lands, which they promised to do; After the Oath was tendered, in the 13 *vers.* he did shake his lap, and said, *So GOD shake out every Man from his House, and from his Labour, that performeth not his promise, even thus be he shaken out and emptied, and all the Congregation said, Amen.*

Since that time, many of these who were in Covenant, are shaken out of it; yea, they have shaken off the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; But they will be deceived, That word spoken then, shall not fall to the Ground, GOD shall shake them out of their possession, and empty them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, all these who have touched your Crown, and sworn to support it, shall not be able to hold it on; but GOD will shake it off, and turn you from the Throne: And ye Noblemen, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, & overturn the Work of God, he shall shake you out of your possessions, & empty you of all your Glory.

Another passage I offer to your serious consideration *Jer: 34. 8.* After that *Zedekiah* had promised to proclaim liberty to all the **LORDS** People, who were Servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go; Afterwards they caused the Servants to return, and brought them into subjection, *verse 13.* What followeth upon this Breach; *verse 15,* *Ye were now turned, and had done right in my sight in proclaiming liberty; but ye turned, and made them Servants again.* And therefore, *verse 18, 19, 20, 21.* *I will give the men who have transgressed My Covenant who have not performed the words of the Covenant, which they made before Me, when they cut the Calf in twain, and passed between the parts thereof; I will even give them into the hands of their Enemies, into the hand of them that seek their life, even Zedekiah and his Princes.*

If the breach of a Covenant made for the Liberty of Servants was so punished, what shall be the punishment of the Breach of a Covenant for Religion, and the Liberty of the People of **GOD**? There is nothing more terrible to Kings and Princes, than to be given into the hands of enemies, that seek their life: If ye would escape this judgement, let Kings and Princes keep the Covenant made with **GOD**: Your enemies who seek your Life, are in the Land, if ye break the Covenant it may be feared, **GOD** give you over unto them as prey: But if ye keep Covenant, it may be expected **GOD** will keep you out of their hands.

Let not the Place ye heard opened be forgotten, for it ye have an example of Divine Justice against *Joash* and the Princes, for breaking that Covenant, *2 Chron: 24.* The Princes who enticed to that Breach, are destroyed and in the 24. verse, it is said, *The army of the Syrians came with a small Company of men, and the LORD overthrew a very great hoste in their hand; because they had forsaken the LORD GOD of their Fathers: So they executed Judgement against Joash.* And *verse 25.* *His Servants conspired against him, and slew him on his bed.*

The Conspiracie of Servants or Subjects, against King is a wicked Course: But **GOD** in his Right Judgement suffereth Subjects to conspire and re-



against their Prince ; because they rebell against GOD : And He suffereth Subjects to break the Covenant made with a King ; because he breaketh the Covenant made with GOD. I may say freely, that a chief cause of the Judgement upon the Kings house, hath been the Grand-Fathers Breach of Covenant with GOD, and the Fathers following his steps in opposing the work of GOD ; & his Kirk within these Kingdoms ; they broke Covenant with GOD, & Men have broken Covenant with them : Yea, most cruely and profidiously have invaded the Royal Family, and trodden upon all Princely Dignity.

Bewise by their Example, You are now sitting upon the Throne of the Kingdom, and your Nobles about you, there is one above you, even JESUS, the King of Zion, and I, as His Servant, dare not but be free with you ; I charge you, Sir, in His Name, That you keep this Covenant in all points ; If you shall break this Covenant, and come against His Cause ; I assure you, the Contraverſie is not ended betwixt GOD and your Family : But will be carried onto the further weakning, if not the overthrow of it : But if you shall keep this Covenant, and befriend the Kingdom of CHRIST, it may be from this day, GOD shall begin to do you good, although your Estate be very weak, GOD is able to raise you, and make you reign, maugre the opposition of all your enemies : And how soever it shall please the LORD to dispose, you shall have Peace towards GOD, through CHRIST the Mediator.

As for you who are Nobles and Peers of the Land, your share is great in this day of Coronation, ye have come and touched the Crown, and sworn to support it, ye have handled the Sword and the Scepter, and have set down the King upon his Throne.

I, I charge you to keep your Covenant with G O D ; and see that ye never be moved your selves to come against it any head, or article thereof ; and that ye give no counsel to the King to come against the Doctrine, Worship, Government and Discipline of the Kirk, established in this Land, as ye would eschew the Judgement of Covenant-breakers. If the King and ye who are engaged to support the Crown, conspire together against the

the Kingdom of CHRIST, both ye that do support, he that is supported, will fall together. I press this more, because it is a rare thing to see a King and Men for CHRIST: In the long Catalogue of Kings, ye have heard recited this day, they will be found who have been for CHRIST.

2. I charge you also, because of your many Oaths to the King, That you keep them inviolably. Be faithful to him, according to your Covenant, the Oaths of which are upon you, if directly, or indirectly, ye do any thing against his Standing, GOD, by whom you have sworn, will be avenged upon you, for the breach of His Oath.

And now I will shut up all with one word more to Sir, You are the only Covenanted King with GOD, His People; in the World; many have obstructed your Entry in it: Now seeing the LORD hath brought You over all these Obstructions, only observe to do what is contained therein; and it shall prove an happy time to You, and Your House; And because You are now in times of great Difficulty, wherein small strength remaineth to remain with You, in the Eyes of the World, recovering your just Power and Greatness; There take the Counsel which David when he was a boy gave to his Son Solomon, 1 Kings 2. 2, 3. Be strong, shew thy self a man, and keep the Charge of the LORD thy GOD: to walk in His Wayes and keep His Commandments; That thou mayest prosper in all that thou doest, whethersoever thou turnest thy self.

After this Exhortation, the Minister closed the whole Action, with Prayer; and the xx Psalm being finished he dismissed the People, with the Blessing.

Then did the Kings Majesty descend from the Scaffold with the Crown upon his Head, And receiving the Scepter in his hand, returned with his whole Train in solemn manner, to his Palace, the Sword being carried before him.

**F I N I S**